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THE
MISSIONARY MAGAZINE
 AND
CHRONICLE,

RELATING CHIEFLY TO THE MISSIONS OF
The London Missionary Society.

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MISSION CHAPEL AT RAMAKALCHOKE NEAR CALCUTTA.



The following notice of the triumph of the Gospel in this part of the Missionary field, is furnished in a communication from the Rev. Edward Ray, formerly Missionary in Calcutta.

Ramakalchoke is a village situated about twelve miles south of Calcutta, and is surrounded by several others of a similar description, whose united population may be about

twenty thousand. These villages, standing on small elevations, are, during several months in the year, perfectly insulated by the heavy periodical rains, and the overflowing of the Ganges, by which the country is inundated to a great extent. In such a well-watered soil, rice, which requires abundant moisture, grows luxuriantly, reminding the English traveller of his own favoured country at harvest time. So vast a sheet of water, thickly studded with these village islands, each furnished with trees of various kinds and growth, whose foliage is of the richest verdure, presents a novel and most interesting sight. On the bosom of the immense lake thus formed, the Missionary in his swift canoe, paddled by native Christians, or propelled by their bamboo poles, passes from isle to isle, bearing the glad tidings of salvation to the inhabitants of those dark places of the earth. On the 26th of March, 1826, a signal triumph of truth over error was witnessed in this village. The idol Seeb Linga, whose worship is marked by the most revolting impurities, was torn from its long-usurped throne by its proprietor Ram Jee, aided by his Christian brethren, to the terror and consternation of the superstitious villagers. It is composed of solid black granite of considerable weight, and perhaps more worshipped than any other of the Hindoo idols; and so high and universal is its reputation on account of the deeds of darkness and obscenity by which its worshippers are distinguished, that scarcely an act can be performed by a Hindoo, so meritorious as the erection of a temple to its honour and worship. The actions attributed to this idol constitute it the representative of every evil thing that pollutes the human heart; and it is a solemn and appalling fact, that devotion to it has proved destructive to the bodies, and, it is to be feared, to the souls of millions of immortal beings.

At the Annual Festival, called the Churruck Pooja, held in honour of this idol, multitudes in various ways torture themselves, some with iron spits, swords, and living snakes passed through the tongue, others with canes and cords run through their side—more with their breasts, arms, and temples filled with pins, and numerous tortures besides, by which they vainly hope to atone for their sins. What abundant reason, therefore, to render thanksgiving to God for the triumph of truth over error, and of holiness over sin, in the removal of this detestable idol* at Ramakalchoke! Not long after the occurrence now noticed, the Christians, amid the threats and execrations of the idolatrous villagers, proceeded to demolish the temple in which the idol had been placed. Sustained by Divine grace, and regardless of consequences, they calmly but resolutely adhered to their purpose, and levelled the temple to its foundation, leaving not one brick upon another. These are truly gratifying facts connected with the history of Ramakalchoke, and which have been accomplished, under the Divine benediction, by the faithful exertions of the Missionaries at Calcutta. But this is not all. The introduction of the Gospel has been followed by the erection of a school-house, and a neat chapel has been raised and dedicated to the worship of the true and living God. Thus has the work of the Lord been established over the ruin and downfall of Seeb and his temple! The building is partly composed of the materials that once formed the shrine of the false divinity, which, together with the site of the chapel,† were presented to the Society by Ram Jee, one of the Hindoo converts. For several years the ordinances of religion have been regularly administered at this place, and the Divine power has been manifested in the conversion of poor degraded idolaters from the error of their ways to the wisdom of the just, and fellowship with Him whom to know is life eternal.

CHINA.

Amongst the recent tidings from this part of the world, the following notices occur in a letter from Mr. J. R. Morrison to Mrs. Morrison, by whom they have been kindly communicated.

* Now deposited in the Museum of the London Missionary Society.

† A representation of which is given in the first page.

14th May, 1836.—I have been much interested lately in the visit of a party of mountaineers, the Measatsze, as they are called in Canton. I have conversed with several, and endeavoured to gain some knowledge of their native hills; but, from men so ignorant, it is very little that can be learned. Their appearance is pleasing, and their manners of the simple unaffected character that belongs to the unrefined and undisciplined barbarian; they came down a journey of about forty days. Their hills do not seem to produce much beyond oil, and the varnish from which lacker is made. My dear father suggested once to Afa, to pay a visit to these people; they have no written language themselves, but some of them learn Chinese, both to speak and

write it; their native tongue is altogether different, with the exception of those words which have been borrowed from the Chinese.

Respecting the "Morrison Education Society:"—This Society, though distinct, is not wholly unconnected with the Anglo Chinese College. It contemplates giving elementary education to younger boys, and then supporting such of them at the College as display talent and diligence. Mr. Olyphant has promised five hundred dollars towards the support of a school at Singapore, preparatory to the Anglo Chinese College. The last accounts of the College were good. Mr. Evans expected to publish the Report shortly, when I last heard from him.

INTRODUCTION AND SPREAD OF THE GOSPEL IN THE ISLAND OF BORNEO.

Borneo is the largest island in the world, excepting New Holland and New Guinea. It is computed to be about 750 miles long, and 620 broad; extends from 4° 20' S. lat. to 6° N. lat., and from 109° 5' to 119° 20' E. long. The coast is indented by many bays and rivers, some of which are among the most convenient for navigation, and beautiful for scenery, in the world. The rivers of Borneo, Banjer-masin, Sukadana, and Pontiana, are navigable for more than fifty miles from the sea. A great part of the coast consists of marshy ground, through a breadth varying from fifteen to twenty miles. The relative situation of Borneo is most advantageous. On the east it has the great island Celebes and the Spice Islands; on the south, the fertile and populous Java; Sumatra and the Malayan Peninsula on the west; and on the north and north-east, at no great distance, China and the Philippine Islands. Its western coast is scarcely two days' sail from Singapore, which is regarded prospectively as a place of great commercial importance, and has for a number of years been a sphere of Missionary exertion. Although situated under the equator, the heat of the climate is not insupportable to Europeans. From November until May, constant breezes from the sea and the mountains, mingling with the cooling influence of the heavy rains, tend in some measure to attemper and purify the atmosphere.

Population.

The whole population is estimated at 3,500,000, of which number, the Dayaks, to whom we shall again have occasion to refer, form nearly two-thirds; the remainder being composed of Javanese, Bugis, Malays, Chinese, with a few Arabs and Europeans. Mohammedanism is the prevailing religion; but the attachment of a large portion of the people to its debasing tenets seems to be rapidly declining, and ready to give way to the pure and holy religion of Jesus, whenever vigorous and decisive means are used for the introduction of the latter.

City of Borneo.

The country is divided into several kingdoms, of which Borneo Proper and Banjer-masin are the best known to Europeans.

The former contains some fine rivers, on the largest of which stands the capital, ten miles from the sea. The river of Borneo is sufficiently deep for vessels of 600 tons to go up to the city. According to Malte Brun, this city contains 3000 houses, which are built on posts within high water mark, and are connected with each other by planks. They stand in rows, with channels between, serving the purpose of lanes and streets. The fortified palace of the Sultan alone is built on dry land. The number of inhabitants has not been ascertained; but, as from 100 to 200 persons have been found in a single dwelling, the population must be very large, probably exceeding 100,000. They are nearly all Malays, of the Mohammedan religion, generally superior in person and intelligence to the Malays of

the Peninsula, Sumatra, and other islands, and a large proportion of the men are able to read.

Banjer-masin.

The state of Banjer-masin occupies a large portion of the southern part of the island, and owes much of its importance to the river of the same name which flows through it. The town, near which the Dutch have a fort, contains from 300 to 400 houses, and is inhabited chiefly by Javanese, with a few Bugis, Malays, and Chinese. The natives of the interior are called Biajoos, but they probably belong to the Dayak race. The dominions of the Sultan of Banjer-masin include the whole south-eastern corner of the island, and also the large island of Pulo Laut. The entire population is estimated at 10,000.

Of the practicability of Missionary efforts in Borneo, not much distinct information has been hitherto obtained; but from the reception the Missionaries have met in their occasional visits, and the strong desire manifested by the people, especially at Banjer-masin and in the Dayak country, for religious books and tracts, it does not appear that the spread of the Gospel in Borneo would have to encounter more than ordinary difficulties. The following narrative of a Missionary visit to this island, enclosed in a letter from Batavia, dated Feb. 27, 1836, was received some time ago from the Rev. Mr. Medhurst, whose subsequent return to this country was mentioned last month.

Missionary Operations at Banjer-masin.

On the 12th of May, 1835, Lucas Monton, catechist at Batavia, accompanied by the Rev. Mr. Barenstein, of the Rhenish Missionary Society, embarked on board an Arab vessel for the island of Borneo. Having stopped for a short time at Surabaya, on the northern shore of Java, and there distributed a number of books, which were eagerly received by the people, they arrived, after a long and tedious voyage, at Banjer-masin. As soon as possible after landing, Lucas Monton applied to the Resident for permission to distribute books; and the Lord, who has all hearts at his disposal, not only inclined the Resident to comply with this request, but also to give some valuable counsel respecting the wisest mode of proceeding. Upon this, a beginning was made with the Chinese, but they were found to be few in number, and had become so familiar with the Malay language, and the Arabic characters, that they could read and write in those languages better than in their own. They were impressed by the circumstance of books being thus distributed to the people, and said, in their simplicity, that such wonderful events por-

tended the near approach of the judgment day. On returning to his house, a number of Chinese came to ask Monton for books, and one man, named Bola, richer and more influential than the rest, earnestly desired to be made acquainted with religion, declaring that if he could be convinced of the truth of Christianity, he would readily embrace the Christian faith.

At Bola's invitation, L. Monton went to his house, where he found assembled a number of Chinese, Malays, and Arabs, with their priests. Bola then said that he had convened all these people for the purpose of listening to their respective accounts, and thereby be better enabled to judge where the truth lay. The Malay priests, he said, had constantly informed him, that unless he became a Mohammedan he could not enter heaven, and he now wished to ascertain whether or not *that* was true.

Lucas Monton then asked, why were all these people assembled? and they replied, that they came to hear some account of the books which had been brought. He then began to read to them a tract which he held in his hand, and the house was soon so crowded, that he was obliged to continue the meeting in the open air, where he preached to the people from three until six o'clock in the evening. All the Chinese declared that this appeared to them the right way, because, they said, it revealed the love and mercy of God to his creatures, and was accompanied by the free gift of books; whereas the Arab and Malay priests would never let them have a Koran without paying for it, nor give them any instruction unless they bestowed alms on the clergy. To all this the Mohammedans made no reply, but returned to their houses apparently defeated and ashamed.

July 3.—L. Monton went amongst the Malays, in their campongs and prowes, distributing books, and exhorting them to repent and turn to God. They all received the books with avidity, read them with facility, and declared that they were more easy and intelligible than their own Koran. Next day a number of Malays came to ask for books, inquiring of Monton, by whom he had been sent to distribute them. Monton replied, that he had been sent by the great King, the Judge of the whole earth, the King of kings, and Lord of lords. As they did not comprehend to whom he alluded, he informed them that Jesus Christ was the great King; but, finding that they still professed adherence to Mohammed, he held a long discourse on the comparative claims of our Divine Saviour and the false prophet; but the Malays made no reply.

July 5.—L. Monton went to the Malay campong, under the authority of the Sultan. Here he found the people still more willing

to hear, and able to read and understand the books: but travelling was difficult, and he was obliged to go from one house to another in boats. Even the market was held on the water in boats, and the market people consisted entirely of women. On seeing this, he thought it unnecessary to distribute books there, and was about to move off to the middle of the river, when a man rowed after him, in a small boat, asking for a book. L. Monton gave him one, and desired him to read it; and as he was reading, a woman came to listen. She also received a book, and immediately began reading it aloud. Upon this, the whole of the women came in small boats, asking for books; and prow after prow pressed so close upon the distributor, that he was afraid of sinking. He therefore told his boatman to row hard, in order to get away; but the women seized his prow, and would not let him escape until he had satisfied their demand for books. After this he pulled alongside a large prow, and getting on board, he divided the books among the assembled crowd, till they were all gone.

July 7.—L. Monton went to another part of the town, under the command of the Sultan, but as quietly as possible, lest he should cause a disturbance. The people here received his books with gratitude, and thanked God for having sent such a supply to them. While L. Monton was speaking to the people about the redemption of the soul and purification of the heart, one said,

“We have generally to go as far as Mecca to seek these things, but now you bring them to our doors.” L. Monton replied, that these things were not to be obtained in Mecca, but from Jesus Christ, the Son of God, and the Saviour of men.

July 8.—A minister of the Sultan called and asked L. Monton to go to his house, and hold a conference on religious subjects, which he did, and answered their knotty and captious questions by appealing to the Scriptures, and bringing the word of God to bear on their hearts and consciences. Thus numbers came from day to day to converse on religious subjects, and to ask for books, which were supplied as far as the stock would permit. Various persons also came to dispute, and among the rest a Malay priest, who tried every means to entangle the tract distributor in his arguments; but was answered by a reference to the mercy and grace of God, as displayed in the Divine plan of redemption through the sacrifice of the Cross, so opposite to the encroaching and oppressive spirit displayed by Mohammed. There came also a war-chief belonging to the Sultan, with his followers, who received books, and listened quietly to what was said.

The Missionaries remained a few days longer at Banjer-masin, proclaiming to the people the great truths of the Gospel; and next proceeded to the country of the Dayaks, in the interior of Borneo.

(To be continued.)

EAST INDIES.

STATION OF NAGERCOIL IN SOUTH TRAVANCORE.

In South Travancore, decisive testimony has been given to the power of Divine truth to change the corrupt heart, and restore it to a state of moral purity and elevation. The accounts from the Missionaries in this interesting sphere of labour, though sometimes shaded with anxious concern, from their contemplating the greatness of the work yet to be accomplished, bear the prevailing character of hope and animation, on account of what has been, through Divine mercy and assistance, already effected. Especially in the extending education of the young, closely blended as it is with the infusion of Christian principles, they see the groundwork laid for that new order of things, when truth and righteousness shall have attained entire supremacy, and the faithful Missionary of the Redeemer his rich and hallowed reward.

The return to Nagercoil, from New South Wales, of the Rev. William Miller and Mrs. Miller, and the improved health of the former, were communicated to the friends of the Society in the Missionary Magazine for last month; also the safe arrival on the coast of Mrs. Mault, Miss Mault, and Miss M'Gregor. Annexed is a copy of the letter bearing those gratifying tidings, and embracing other points of interest, the perusal of which, we are persuaded, will excite pleasurable and grateful feelings.

From the Rev. W. Miller, Nagercoil, February 26, 1836, to the Foreign Secretary.

“I have the pleasure to inform you of my return to this station on the 9th of the present month. I landed with my dear wife and child at Allepy, on the 2nd inst.,

having been just nine weeks on the passage from Sydney to the Travancore coast.

“I cannot describe to you the feelings with which we set foot again on these

shores, and visited the field of our former labours in the Gospel. When we sailed from Cochin, just fifteen months before, I had scarcely a hope of returning to my work in India. My complaint seemed to be rapidly gaining ground, and it was obvious that a return to this country would only accelerate its progress, and shorten my life. But it has pleased the Lord, contrary to my expectation and my fears, to bring me back to this place, which is endeared to me by many recollections. Here I have spent the best of my days, and here I now look forward to spend the remainder of them. O that they may be the most holy and the most useful; those in which I shall enjoy most of the presence and blessing of the Lord in my work, and most advance in preparation and fitness for heaven!

"In our approach to Nagercoil, we were met and greeted by most of the children and people. The well-known faces of many of them, and their simple and sincere demonstrations of joy at seeing us again, were among the most pleasing sights we had witnessed since leaving India. Our feelings were still more excited, and our joy enhanced, at meeting with our dear friend and brother Mr. Mault. We found him, thank God, in health and peace, and steadily pursuing the various and multiplied duties of his station. He had been alone in the Mission about eighteen months. I felt thankful that now at length he would be relieved from his solitude, and somewhat assisted in his labours.

"I had to-day the pleasure of a meeting with twenty-five of the native teachers. Their accounts of the state of the congregations, and of their own labours, were highly encouraging. As to the attendance on Divine worship, there is, on the whole, much cause for thankfulness. In twenty-three separate villages, where these teachers led the worship last Lord's-day, there were assembled early in the morning 1,149 persons, old and young. The attendance on Divine worship in the same places at noon amounted to 1768. The number of grown up persons who met to read the Scriptures in Bible-classes was 137. Some of the congregations have received considerable accession

from the heathen, and from the Roman Catholics; and in a few places new congregations have sprung up. Further information in regard to the congregations, native teachers, &c., we may, I hope, be able to communicate shortly. The churches formed at Inglandy, Tamara-Kulum, Agateesuram, Etambly, and Anūndauadangudyeruppu, have prospered, and I have not heard that exclusion from the communion, or any minor act of discipline, has been found necessary. My dear brother Mault has informed me, that on the Sabbath after our arrival at Agateesuram, he administered baptism to, I think, eight persons. The particulars of this interesting rite he will, I dare say, communicate to you in due course. Considering the time our people are under instruction previously to their being baptized, and the opportunities we have during that time to become acquainted with their character and motives, we have, I think, very good ground to hope that such persons as receive baptism at our hands have indeed tasted that the Lord is gracious, and are amongst the number of those whom the Lord himself is adding to the universal church. They are, therefore, immediately after their public profession and baptism, recognised as members of the churches in those places where they severally worship. O that the Lord would daily add to these churches such as shall be saved in the Lord with an everlasting salvation!

Since I began this letter, Mr. Mault has been favoured with intelligence of the arrival of the Palmira. He hopes to meet his dear partner and eldest daughter, and Miss M'Gregor at Quilon, for which purpose he left Nagercoil on the evening of the 25th inst. May they come to us in safety and peace, and may our hands be more strengthened, and our hearts more closely than ever cemented in holy love and fellowship, and devotedness to the cause of our common Lord and Saviour Jesus Christ!

"Mrs. Miller begs to unite in best respects to yourself and all the Directors; and I am, dear Sir,

"Faithfully and affectionately yours,
"WM. MILLER."

VIZAGAPATAM MISSION.

We give below additional extracts from the journal of the Rev. J. W. Gordon, containing further details of his labours in connexion with the Mission at Vizagapatam.

(Continued from page 94.)

Sept. 21.—This afternoon three Brahmins called for copies of the Scriptures. In the evening, held a long discussion with a respectable Mohammedan about the sacrifice of Christ: he contended that the Lord

Jesus Christ could not, and did not suffer; that it must have been some one else who did; some man or spirit. I endeavoured, but in vain, to show him, from various prophetic declarations from the Old Testa-

ment, that none but Jesus could be meant as the suffering individual; that it was absolutely necessary, and that we could have no salvation but in and by his death. The poor blinded man would not be convinced.

Oct. 3.—This morning two men from the country came to speak to me about religion, and to obtain copies of the Word of God and Telugu tracts. These were simple-hearted men, free from those prejudices which we generally witness in people of large and populous places. They acknowledged the excellency of the Christian religion, and said that their own gods and religion were false. They listened with great pleasure and apparent satisfaction to the truths which were delivered. I invited them to our Sabbath afternoon service, that they might have further opportunities of hearing the Gospel. May the Lord change and convert their hearts by the power of his word and grace! Met the schoolmaster this afternoon as usual.

Oct. 17.—This afternoon, was visited by a young man from the country, in search of Scriptures and tracts. He was conducted thither by one of our schoolmasters, and was quite a stranger to this place. I supplied him, after some conversation, with a copy of the epistles and five Telugu tracts, which he received thankfully. Thus are our Sacred Records finding their way into every place, and into many where a Missionary is, from various circumstances, precluded from going.

Oct. 18.—Preached as usual at our little chapel in the town. My subject was the parable of the rich man and Lazarus. I had a most attentive and unusually large congregation. Many staid the whole time, and, at the close of the service, received a few tracts from Enoch Knill, who happened to be present. Several nodded their heads in token of their approbation of the word. During the services, one of the congregation interrupted by asking, if God did not dwell in the heart of the man who meditated upon him. Towards the conclusion, a few murmured and went away. May the Lord bless the word to the good of their souls!

Oct. 22.—This afternoon, three young Brahmins paid me a visit. Their object

was to obtain copies of the Scriptures. I had a long conversation with one of them on the subject of idolatry. His arguments in support of it were foolish in the extreme. I pointed out the error of the Hindoo system, and bid them all read and examine our Sacred Books for themselves, and obtain true wisdom. After a good deal of conversation I supplied them with what they wanted, and the poor lads departed, leaving a powerful impression of the awful blindness and ignorance of the Hindoo mind.

Oct. 28.—This afternoon, a young man applied for a part of the Scriptures. After a good deal of conversation, I gave him a copy of Genesis in Telugu. Held some conversation also with a respectable native on the subject of the character of God. He attempted to defend himself by saying, that what would be considered sin in man was not sin in God; that he could do as he pleased, &c. I could make nothing of this poor man; he seemed too learned and too proud to admit the force of plain reason.

Oct. 29.—Spent the whole of this forenoon in the country, at the Malkapoor school. After the examination was finished, engaged in conversation with several people who had assembled. I found them deplorably ignorant. Gave away a couple of tracts. One poor young man, who seemed to have the most knowledge, wanted to make me believe that one of the pillars upon which the school roof was resting, and against which he himself was standing, was God! Upon this, one of the scholars exclaimed, There is but one true God! I attempted to show the poor man the folly of such notions, and pointed out to him the true God who made all things. These people seemed to listen attentively; several surrounded my Tonjon when I was coming away. I also met several women at the school, and talked with them on the necessity of sending their female children to the school. One of these poor ignorant children of nature exclaimed, "Ho, we are afraid to do so; for we hear that if we send our children, when they are sufficiently advanced, you send them away in ships to other countries, far away from us."

(To be continued.)

SOUTH SEAS.

RAROTONGA.

Several communications, the last dated November 26, 1835, have arrived from Rarotonga, reporting the progress of the Gospel and of Christian education in the Hervey Islands, of which Rarotonga is the principal. Mr. Pitman, who still proceeds with the translation of the Old Testament into the Rarotongan Dialect, had returned, from a visit, with Mrs. Pitman, to Tahiti and the other islands of the Windward Group. Our devoted brother had realized a slight improvement in his health; but the painful indis-

position with which it has pleased the Father of Mercies to visit him, still calls for the strong exercise of Christian resignation on the one hand, and, on the other, the continued prayers of the churches at home. It was thought extremely desirable that another Missionary should be at once sent forth to the assistance of the brethren at Rarotonga; especially as the surrounding islands, which are occupied by native teachers, stand greatly in need of the constant superintendence of at least one Missionary. An additional place of worship, spacious, and well adapted to its purpose, had been erected by the people themselves, and Mr. Buzacott, though much impeded by deficiency in type and paper, and not having a proper press to execute the work, had printed off, with the assistance of a native artist, several hymns and tracts. For intelligence respecting the other departments of effort, we invite attention to the following:—

Extracts of a letter from the Rev. Charles Pitman, Tahiti, July 21, 1835.

It hath pleased the Head of the Church to encourage us in the prosecution of our work, by inclining the hearts of the people, in great numbers, to attend the means of grace, and in many instances, we humbly hope, blessing them to the conversion of their souls. Our chapels continue to be crowded to excess every Lord's day, and the attention paid to what is delivered leads us to indulge the expectation, that very many are hungering and thirsting for the blessings of salvation. I had an opportunity, for five months previous to my leaving the station, (being, from great debility, and almost entire loss of voice, unable to preach,) of witnessing the attention paid to the faithful and affectionate addresses of an intelligent young man, a native of Gnatangiia, whom God mercifully raised up in time of need to my assistance. It was with feelings of indescribable pleasure that I saw the listening multitude, about three thousand in number, Sabbath after Sabbath, fix their eyes upon the preacher, and apparently devour his words as they fell from his lips. To me no sight on earth could be more acceptable, especially as the preacher himself was one to whom my feeble labours had been made useful. He is a young man of good talents for public speaking, mild in disposition, a diligent student of the Scriptures, and, I do hope, is marked out by the Head of the Church as an efficient preacher of the Gospel to his fellow-sinners. May he be kept humble, and "be found faithful even unto death!"

I am also happy to state, that all our schools are exceedingly well attended, and a disposition manifested, by not a few, to make progress in learning. It is a pleasing sight, and I have no doubt would fill your heart with joy, to see so many children, from seven years old and upward, able to read the Scriptures in their own tongue. Contrasting the present with former years, when they were living in ignorance, and remembering the difficulties which then presented themselves, I cannot but discern in the great change, "the finger of God," and often exclaim, "What hath God

wrought!" "It is the Lord's doing, and it is marvellous in our eyes!" Just before I left Rarotonga, I visited all the schools in the island, four in number, in which upwards of three thousand children are under daily instruction; and it is gratifying to state, that the prospects were never more encouraging. Many children in each of the schools have repeatedly read through all the books printed in the native language; and several classes, both boys and girls, are taught to translate out of the Tahitian into this dialect. We are anxiously looking forward for the whole of the New Testament, the printing of which our respected brother, the Rev. J. Williams, has engaged to superintend during his stay in England. To our schools we pay as much attention as possible, and do earnestly pray that the instructions now imparted may be blessed to the spiritual benefit of the children, and that a goodly number of them may prove eminently useful in their generation. Let me beg, yea, let me urge upon the Directors and the British Churches to be "instant in prayer" on behalf of the rising race, who are instructed in our schools. Are they not our future hope? Were prayers more frequent and fervent on their behalf, might we not expect greater success in this department of Missionary labour? It is written, "For all these things I will be inquired of by the house of Israel to do it for them." Oh, then, let me entreat my fathers and brethren in the Christian Ministry to set an example to their flocks, by making continual intercession on behalf of these little ones in the Missionary camp. Were this more frequently practised throughout the congregations of enlightened Britain and America, and also at the family altars of the inhabitants of Zion, who can calculate the aggregate of good which would result from the united petitions of so many thousands? How soon should *we* in the field of labour see a moral and spiritual change in those under our care; and how rejoiced would *you* be to be informed that God had graciously heard and answered your prayers, by drawing these little ones to himself, and

making them the special objects of his grace! And, oh, who can estimate the good which these may be the instruments of effecting in their day and generation. Do not, brethren, in your public addresses at Missionary meetings, and in your supplications to a throne of grace, lose sight of this request of your Missionary brethren!

With the teachers of my school, consisting of young persons from eleven to eighteen years of age, I have a Quarterly Meeting, on which occasions I encourage them to exercise their talents for speaking, by stimulating each other to active exertions for the general welfare of our schools. Often has my heart been warmed at the speeches delivered at these social meetings. Generally, with the word of God in their hands, they read a passage of Scripture as the ground-work of what they have to say, on which they comment, and support by other passages from the sacred volume. I frequently indulge the hope that many of these will one day dedicate themselves, body, soul, and spirit, to Christ, "as their most reasonable service. It will, I am sure, afford you pleasure to hear, that, just before I left, three of those instructed in my school proposed themselves as church members; and there are others, whose consistent conduct, as far as known to me, and their fervent prayers, lead me to anticipate that they also ere long will give themselves to the church, as I hope they have already given their hearts to the Lord. In my own schools, the *average* attendance for the half year previous to my leaving was one thousand, and at our out-station four hundred and twenty.

Since my last, we have had an increase to our church. The present number is thirty-three, all of whom, I hope, are acting consistently with their profession of attachment to the Redeemer. They are all usefully employed in visiting the sick, and in going to the distant districts to converse with the aged and infirm, and also to invite the unconcerned to attend the means of grace. It has pleased God greatly to bless these endeavours; and many hundreds, who scarcely ever went to a place of worship before, have been induced to come and reside in the settlement, or at the out-station. Besides the weekly Lecture on Wednesday and our Meeting on Friday, I regularly meet with the Church for conversation and prayer every Tuesday and Saturday evening, and do hope that these meetings have been very profitable to us all. We have several candidates who, we hope, have tasted that the Lord is gracious. I anticipate the pleasure, on my return, of admitting them into church communion. The applicants for baptism are numerous, but, in consequence of my great debility, I have

been unable to meet with them so frequently as was desirable. Tupe meets them once a week for conversation and prayer. With many of these I have been much pleased, and do hope that the good work is begun in their hearts. Others, however, we find it necessary to keep back, till more satisfactory evidences be given that they are born from above.

During the past year we have had considerable additions to our classes; but whether they unite with us from principle, time will explain. We do not anticipate that the requirements of the Gospel will sit as an "easy yoke" on all; but our object is to get the whole population under the sound of the Gospel, humbly hoping that the word preached may be made effectual in the conversion of many. Two or three years back, it was a rare thing to number, as belonging to us, any chiefs of importance, though they were very strict in their attendance on Divine worship and at the schools. The reason was apparent—an unwillingness to square their conduct to the requirements of the Divine precepts. A great change, however, is now perceptible, for scarcely a chief is to be found who has not voluntarily cast in his lot amongst us. Their conduct has had great influence on the people of their respective districts. I would here remark, that, in conversing with them to ascertain their reasons for joining us, it is not uncommon to hear them say, that since the distressing epidemic with which we were visited a few years back, they have been convinced that to continue in their former evil ways is altogether unprofitable, and would ultimately end in their destruction. Several also who have joined the church, and others who are now candidates, attribute their first serious impressions to the same awful visitation of Divine Providence. Thus has God been pleased to overrule that trying dispensation to their spiritual benefit. Often, since the above period, have those passages of sacred writ occurred to my mind, "What I do thou knowest not now, but thou shalt know hereafter." "Thy way, O God, is in the sea, and thy paths in the great waters, and thy footsteps are not known."

In my last communications to the Directors, I mentioned having visited the islands of Atu and Mangaia on my voyage to this place.

During our stay in Mangaia, I was much pleased with the conduct of Faarnea and his wife. I gave them a copy of the Psalms and the minor Prophets, which they received with great delight. Immediately they retired into their room to peruse them; and although two ships were off the island, they could hardly be diverted, by a circumstance

so exciting to the natives, from reading these valuable portions of Divine truth. Early next morning, when I arose, they were waiting to ask the meaning of what they had read. The three nights we were there, the house was crowded with natives asking questions on various passages of Scripture. I conversed with the men, and Mrs. P. with the women. We found them intelligent,

and apparently very desirous to be instructed. With some slight variation, the dialect is the same as the Rarotongan. Of this island it may be said, "Lift up your eyes, and look on the fields, for they are white already to the harvest." I should think the population not far short of two thousand.

ESTABLISHMENT OF TEMPERANCE SOCIETIES IN THE ISLAND OF TAHITI.

The number of Temperance Societies which have been instituted through the efforts of the Missionaries in the South Sea Islands, and the increasing attention paid by the people to the principles and practices which it is their object to disseminate and establish, are highly favourable to the spread of the Gospel, which, in return, endues them with a strength and permanency which they could not else possess.

We are happy to give the following from a venerable Missionary lately returned from a long course of labour in the South Sea Missions:—

August 15th, 1836.

DEAR BROTHER.—The following is a short narrative of the origin, establishment, and progress of the Tahitian Temperance Society:—

In 1833, while the queen and all the Governors were over at the Island of Moorea, the subject of endeavouring to form a Temperance Society, and of inducing the natives to acquiesce in the measure, by uniting their names with ours, as subscribers, engaging to abstain entirely from the use of all ardent spirits, was considered by the Missionaries. It was a measure anxiously desired by the brethren, though none of us at that time could scarcely hope that such a proposition would meet with the reception that it did meet with, or would be crowned with that success which so speedily followed its promulgation.

In August, 1833, at our Quarterly Meeting at Matavai, we understood from our brother Davies that the subject had been proposed and laid before the meeting at Moorea, and that a considerable number had already subscribed their names, and several of the Tairapu people had also done the same. All the Missionaries present came to the determination to endeavour to induce the natives, at their respective stations, to fall in with the proposed measure, by putting down in the first place our own names, avowing our determination to abstain from all ardent spirits, and advising them to do the same. As soon as our meeting was over, we returned to our respective homes; and myself, for one, immediately took a sheet of paper, and after naming the Society and describing its object, I put down my own name, leaving a sufficient space above for the name of the queen and others of the royal family,

hoping that they also would become subscribers. I hastened to take this step for an example to the other stations, knowing the influence that royalty would have on the generality of the people. This line of conduct was approved of by all the brethren, being well aware also of the powerful influence of the names of a few of the higher class on all the other natives. On first bringing forward my paper, I received near a hundred names, the queen and all the chiefs being still at Moorea. The report, however, soon went over, and excited many inquiries among the people. About this time Mr. Pritchard, Mr. Wilson, and the other brethren, brought forward the same subject, and obtained also a number of signatures. A visible change also took place among the natives; but the demon of intoxication, though curbed, was not entirely checked. In the following January, 1834, I wrote a letter to the queen, a copy of which I enclose to you, and which you will perhaps be able to translate, for I have not time to do it now. In that document you will see my earnest endeavour to persuade her majesty to subscribe to the resolution of the Tahitian Temperance Society, and the consequence of her not subscribing. At this time, namely, the beginning of the year 1834, Temperance Societies were established all over the Island, and it was astonishing, my dear brother, to mark the effect which was already produced: instead of seeing an inebriate rabble staggering along the road, we saw them walking with steadiness and sobriety, and that before the chiefs of the land had sanctioned the Temperance Society with their names.

During the year, 1834, the queen and all the chiefs arrived from Moorea, and the Temperance Society business was, of course,

again brought forward. The queen had not as yet ordered me to add her name to the signatures, but had received my letter, and desired me not to be in a hurry; saying, that there were some others who ought to precede her in signing such an engagement to Temperance; viz. her aunt Ariipaea, and other chiefs who had long been members of the church, to which high distinction she had never aspired, nor had, as yet, been admitted. The person who received this message informed me, that the queen intended, at the first opening of the Tahitian Parliament, to intimate her wish that the subject of a Temperance Society be *first* considered, and that it be passed into a law, that on no account shall any one living under her government or protection, either *possess* or *use any* quantity, however small, of ardent spirits, under a heavy penalty. Her majesty, however, had not been many weeks at Tahiti before she sent the same individual who had been the bearer of my letter to her, and who is one of her household, with a message to me, and to all present. We were holding our church-meeting when he came, I believe our second church-meeting, one or two months after the queen had arrived at Tahiti. He began by saying, "My brethren and sisters, rejoice with me! my brethren and sisters, rejoice with me!" I and the assembly gazed intensely at the man; and he then said, "I say rejoice with me, because the queen has given me orders to tell *Notti* to add my name to the subscribers to the Temperance Society." This information produced a similar feeling to what is produced in your public meetings, when something highly interesting or particularly

pleasing is brought forward. The queen's mother, and her aunt, and most of the principal chiefs, had given in their names previous to this; and the conclusion which the natives seemed to draw was, Where can the rabble hide themselves now, and where shall the drunkard conceal himself, now the queen has set her face against it? And from that day to this, *I have no recollection of having seen a drunken native*; some may have been so affected, but I have not seen an instance of the kind.

Now this was all accomplished *before* the enactment of any *law* forbidding the use of ardent spirits; and that law is,—that *any one* living under the government of Queen Pomare, though a Missionary or any other foreigner, if he makes use of, or has in his possession, even one glass of ardent spirits, he shall be judged, and if found guilty, suffer the penalty; which is for a native ten hogs, and for a foreigner ten dollars and banishment from the country. But, notwithstanding this penalty, such is the obstinacy of the runaway seamen, who are living at Tahiti, that they are continually smuggling it on shore; but whenever they are discovered, they have the mortification of seeing their smuggled rum spilt on the beach. What a favour it would be to the poor natives to remove such pests of society, as these indolent and unprincipled seamen are, from among them! The first thing that was proposed to the Legislature was to enact a law on *Temperance*, which, at its next sitting, in March, 1834, after many hours debating, was passed, as the queen had promised.

Yours affectionately,
H. NOTT.

MISSION ON THE WEST COAST OF BERBICE.

In surveying the present state of the negroes of Berbice, with reference both to their temporal and eternal interests, there is ample ground of thankfulness for the past—hope and encouragement for the future. The Divine Lord of Missions has blessed the endeavours of the brethren in this Colony to an extent surpassing their warmest anticipations. Mr. Howe, although debilitated by illness, affords in his communications delightful views of the prosperity of his Mission, the personal joy he experiences in his labours amongst the coloured population, and the hopes he is enabled to cherish of their acceptance of the word of life in a yet larger measure, and in greatly increased numbers. Tidings from Mr. Howe are appended, giving a more detailed account of his operations on the west coast of Berbice, and the cheering progress made in imparting to the negroes the advantages of moral instruction, combined with that knowledge which spiritualizes the mind, and makes wise unto salvation.

Extract of a Letter from the Rev. James Howe, Hanover Chapel, West Coast, Berbice, November 1835.

Two years have elapsed since Hanover Chapel was opened for Divine worship. I

thought, at the time, that something in the countenances of the people indicated their readiness to receive the Gospel, and in this there has been no disappointment. I am truly astonished at their progress; it far ex-

ceeds my most sanguine expectations. The Spirit has been poured upon us in rich abundance, and success given to the word of grace. Not by might or by power have these great and glorious things been accomplished, but by the simple exhibition of God's method of salvation through the cross of Christ, applied with energy to the minds of the negroes. The work, therefore, is not of man, but of God, who has given to us His Holy Spirit.

A review of the two years past fills my mind with gratitude; but the work which is now being carried on makes me at times to forget my own weakness. Not more ardently does the pilgrim on the scorching sand, beneath a vertical sun, desire the shadow of a rock or the cooling stream, than the negroes around me desire to enjoy advantages of Christian instruction. A few days since, I was told by a gentleman of twenty years' experience in this colony, that the improvements of the negroes in knowledge and good feeling were truly delightful, and indicated that they were not only well disposed, but that they would, in a state of freedom, after a little time, become an industrious and happy people, and that British Guiana would be, in a few years, a fine and prosperous colony.

Guiana has been the scene of much suffering; and if we are allowed to reason from the means of religious improvement which have already been provided for the negroes, and the success which has already attended them, we may conclude that God is about to make His name great and glorious in this colony.

Any thing which may place the cause of Christ in an interesting light, cannot but gladden the minds of those who cheerfully give of their abundance to advance the interests of His kingdom amongst the negroes. As the second anniversary of the opening of our chapel has just passed, I was naturally led to place before the people a comparative view of the Mission on the coast, in order to excite gratitude in their minds for the past, and encourage them to proceed with renewed dedication of heart, and more holy zeal, in the work of the Lord.

It is truly delightful to look on the past.

In November, 1833, we had a small chapel, that would seat from 400 to 500 hearers, well attended.

In November, 1835, we have a commodious chapel, that will seat 850 hearers, crowded every Sabbath, and a neat residence for the Minister of the chapel.

In November, 1833, we had no school. Now a good Sabbath school is established, and I have received invitations to go on some of the estates on the coast, to teach the children during the week.

In January, 1834, I had about thirty who

could read the New Testament. During the present month, I have distributed nearly 1000 copies of the New Testament, with the book of Psalms, amongst the people of my charge, all of whom can read.

In December, 1833, we formed a church of thirty-nine members from Mr. Wray's church in New Amsterdam.

In November, 1835, we enjoy the happiness of beholding 168 members united in holy communion, who have thus far walked worthy of their high calling in Christ Jesus our Lord.

The collections have also been much enlarged; so that, in whatever light I look at the Mission on the coast, I find it has in no respect declined, but materially advanced since its commencement, and must, therefore be a source of great encouragement to British Christians.

It is true, my chapel is not a splendid building, but it is such as God has condescended to inhabit by the power of His Spirit, and honour it as the spiritual birth-place of many souls. My residence is not a mansion ceiled with cedar. It is a respectable cottage, neat in its exterior, so as to attract the eye and excite the admiration of the traveller, while it equally contributes to the convenience and comfort of the Missionary and his family. I can only say that I am satisfied with my station, and I doubt not shall be happy so long as God is pleased to own and bless my labours to the salvation of souls.

The members of my church have not been selected from the higher ranks in life; they are the poor negroes, whom God has chosen and made members of His church militant and heirs of eternal happiness, and who will be my "joy and crown of rejoicing and glory at the coming of the Lord Jesus Christ."

I am happy to say that my church has hitherto been blessed with abundant prosperity. My people are united, and walk in love—they are indeed zealous for the honour of Christ—they neglect no opportunity which may present itself of promoting the interests of the Redeemer's kingdom in the instruction of their fellow-men—they commonly walk from four to six miles on an evening to instruct others in the things of Christ.

Under date January 18, Mr. Howe continues:—

The second year of my Missionary labours has closed. I regard it as an honour of the highest order to be allowed to take the most humble part in hastening forward the Divine glory in heathen lands; but to attempt, in a letter, to describe all that I have seen and felt in the prosecution of my work, would be vain.

The affairs of my station during the past year fully warrant the conclusion that the Lord has been in the midst of us by the influence of his Spirit and the efficacy of his Word. In all my engagements, I have seen sufficient to inflame my love to Christ, excite and call into exercise the most grateful feelings of my mind—much to lead to a renewed dedication of myself to the Saviour, and to a more simple yet entire dependence on the influences and teachings of the Holy Spirit.

Divine Providence has been pleased to dispose the minds of my people to do much towards the establishment of this Mission. I have no desire to boast on this account; but rather to be thankful and humble before God, who has the hearts of all in his possession, and can turn them which way he pleases. I am happy to inform you that it is the ardent wish of the people of my charge to send all the money they may be able to give this year direct to the Parent Society, to be at the disposal of the Directors. The church and congregation on the coast have now become numerous and important, and the prospects around me of extending usefulness are truly cheering.

My people do indeed appear to take a lively interest in the extended operations of the Society, and to be desirous of doing something to send the Gospel to Western Africa, to those by whom they were made slaves—"To tell them (as one of the negroes said to me last Sabbath) of that blessed Saviour who died for their salvation."

The attendance on the means of grace, during the past year, has been good—the chapel has been crowded on most Sabbaths. Regarding the preaching of the Gospel as among the chief means to be employed for enlightening the minds and cultivating the moral feelings of the newly-enfranchised negro, so that he may be rightly qualified to sustain his new character and relations with credit to himself, satisfaction to his

employer, and honour to the British nation, it must give pleasure to every friend of the negroes to hear that the public ministrations of the Word of Life are valued and well attended by the latter. Some of the people from the coast came to me lately, saying that they must have a chapel down the coast, for the River people were coming so fast, that before those from the coast could reach the chapel, all the seats were occupied, and they were obliged either to stand or sit down on the floor.

To mark the interest which the preaching of the Gospel appears to excite among the people, old and young, would, to use the language of one of my brethren, in his address to them a few days ago, "warm the hearts and inflame the zeal of the friends of Missions in England."

In my conversations with the negroes, I am sometimes surprised to learn how their minds have been affected under sermons that I feared they would not be able to understand. They hear the word, and although they are not fully competent either to appreciate purity of language or the force of a line of reasoning, they are capable of understanding the plan of mercy through Christ—of feeling the constraining influence of the love of God on their minds, and of discerning the adaptation of the Gospel to their condition.

(To be continued.)

MAURITIUS.

The friends of the Society will be grieved to learn that the Rev. David Jones, who had been appointed by the Directors to labour at the Mauritius, and for whose passage to that colony arrangements were made in August last, is detained by illness in this country; but we are happy to say he is fast recovering. Another minister, acquainted with the French language, whom the Directors had hoped to send thither, has hitherto been unavoidably detained.

MISSIONARY PROCEEDINGS ON THE CONTINENT.

SWEDISH MISSIONARY SOCIETY.

In the Missionary Magazine for July, communications were made relative to the progress of the Missionary cause on the Continent, including some interesting particulars of the first Missionary Prayer Meeting held in public at Stockholm. The increase of the Missionary spirit in Sweden will further appear by the intelligence to which we now invite attention.

(Continued from page 31.)

The Right Rev. Dr. Franzen, Bishop of Hernosand, in Norrland,* in an excellent

* Norrland, the third grand division of the kingdom of Sweden, extending from 61° 35' to 69° N. Lat., and from 14° to 22° 50' E. Long., (from Greenwich,) comprehends within its boundaries the greatest part of Lapland. The whole forms one diocese. The see is at Hernosand, a small town with about 2000 inhabitants, situated 277 English miles north from Stockholm.

circular to his clergy and people, has pointed out the duty and mode of co-operating for Evangelical Missions. The manner in which this pastoral call has been responded to, will best appear from extracts of a letter inserted in the Missionary Gazette for May 2nd.

Hernosand, 9th April, 1836.—The collection at the Missionary Prayer-meeting

held on Easter Monday, amounted to over twenty six-dollars. After various articles relating to the progress of the Gospel in Africa and Australia had been read from the *Missionary Gazette*, a statement was made of the attention which this important object of Missionary enterprise had received in every part of the world, and even in Lapland. This fact was proved by extracts of a letter from Lycksele,† stating—that among the three hundred colonists who have settled in that parish, there was scarcely one who had not evinced a desire to give his mite to the Missionary cause. At the rotatory Catechetical Meetings ‡ the clergyman was surrounded by numbers of children, who, from their pocket-money, gave some two or three stivers, others one or two shillings, and so forth. Upon one occasion, when a young lad presented one six-dollar, and the clergyman observed,

† Lycksele is an extensive parish in Lapland.

‡ Such are held annually in every parish in Sweden.

“Why, you distinguish yourself indeed;” the lad replied, “What is this, compared with what they do who hazard their life and blood?” Never was any contribution made with greater cheerfulness and more universal interest by the peasantry. The whole collection amounted to 150 six-dollars, Banco.

In Skelleftea, 100 six-dollars, Banco, were collected, besides two silver medals. Almost every person of quality, the entire peasantry, principally dairymen and day-labourers, and a great number of servants, embraced the opportunity of throwing in their mites. Many a poor person cast in more of his penury than many rich of their abundance. It was peculiarly gratifying to observe how many rejoiced over the Missionary cause; and it was from heartfelt gratitude that they had been made partakers of the light and power of the Gospel, and that the kingdom of Christ is advancing, that they offered their money. The thoughts of many hearts have been revealed.

HOME INTELLIGENCE.

To the Editor of the Missionary Magazine.
Oct. 6, 1836.

SIR.—I rejoice to see such a Missionary spirit diffusing itself over every part of our highly-favoured land, through the medium of your Magazine. It is a valuable messenger, and, in my opinion, highly calculated to be of great benefit to the Society.

I am convinced there were numbers of persons who, before the Missionary Magazine made its appearance, had not the opportunity of knowing, excepting by hearsay, the good that was going on in converting the heathen from their idolatry to the faith of our adorable Redeemer; but when it came forth, it placed before them the good news from a far country. By this means they are now led to do more for the Society than they have ever yet done. They see the laborious work of the Missionaries, the awful degradation into which the heathen are plunged, and the great exertions to be made on their part to support an institution like yours, which has for its object the enlightening of these poor dark places of the earth. Thus they find their hearts melted at the sight, and voluntarily their hoarded money is brought out and cast into the treasury of the Lord, to enable his soldiers to go forward against the mighty, to pull down the strong holds of Satan, and to build up the temple of the Lord upon its ruins.

In the church of which I have the honour of being an unworthy member, this spirit of Missionary exertion has been greatly diffused, through the silent whisperings of your little though valuable book. I am happy

to say I have at present fifty-seven regular subscribers. Perhaps it may not be amiss if I mention here a plan that I have carried on, and which you may think worth noticing in the Magazine; if it should in any small degree benefit the Society, it will afford me much pleasure: it is this,—in my monthly rounds to my subscribers, I take the opportunity of telling them that I shall be happy to receive any small donations they may please to give me, down even as low as a farthing, endeavouring, at the same time, to place before them the usefulness of the Society, and the obligations under which they lie to God to support his cause; by this means I get sometimes a sixpence, sometimes a shilling; and thus a small sum of money accumulates every month, which, with the profits of the Magazine, I shall be happy to hand over to the Agent of the Society in this place at the yearly meeting.

By the means of your Magazine I have, also, monthly and quarterly subscribers added to my list; and altogether there appears a spirit of benevolence excited in others, who would not have given, had it not been for the appeals that have been made of late.

The work of the Lord must prosper in spite of all enemies; all shall know the Lord, even from the least unto the greatest; but means must be used to accomplish this great and mighty end. I rejoice in the attempts the Society is making.

Praying that the Lord of the harvest will raise up faithful servants to go into the wide field that lies before us, and that every

bleſſing may attend all the endeavours of the Society,

I remain, Sir,

Yours reſpectfully,

A FRIEND TO MISSIONS.

ORDINATION OF MISSIONARIES.

MR. EDWARD WILLIAMS.

On Monday evening, the 17th of October ult., Mr. Edward Williams, of North Wales, appointed as a Miſſionary to South Africa, was ordained at Bethesda Chapel, Liverpool. The ſolemn ſervice was conducted by the following miniſters:—Rev. James Widows and Rev. James Kelly, of Liverpool; Rev. George Brown, A.M., of Edge Hill, (Mr. Williams's tutor); and Rev. J. J. Carruthers, of Toxteth Chapel.

MR. JAMES READ.

On Tuesday evening, the 25th of October, Mr. James Read, jun., from the Kat River Settlement in South Africa, was ordained at the chapel, St. Thomas's-square, Hackney. The ordination ſervice was conducted by the Rev. James Mather, Rev. James Read, ſen., Rev. Dr. Burder, Rev. George Chriſtie, Rev. John Campbell, and Rev. Robert Philip.

EMBARKATION OF REV. MESSRS. WILLIAMS, READ, JUN., AND ANDRIES STOFFLES.

The Rev. James Read, jun., accompanied by Andries Stoffles, the Hottentot Chriſtian, and deacon of the native church at Philipton in the Kat River Settlement, ſailed from Plymouth, on the 7th of November, in the Meg Merrilies, for the Cape of Good Hope. The ungenial influence of our climate cauſed their health rapidly to decline, and they were conſequently obliged to take their departure from England before the period at firſt contemplated; but important ends, in Providence, will, it is hoped, be attained by their return to the Kat River ſo much ſooner than it had been expected.

The Rev. E. Williams and Mrs. Williams ſailed with the African brethren, the former having received the appointment of the Directors to labour as a Miſſionary of the Cross in South Africa. Mr. Williams will enter upon the duties in Cape Town, which, ſince the departure of Dr. Philip, have been diſcharged by Mr. Freeman.

ARRIVAL OF MR. AND MRS. FREEMAN.

On the 11th ult., the Rev. J. J. Freeman and Mrs. Freeman arrived in London from Madagascar, via Mauritius and the Cape of Good Hope. Mr. Freeman remained ſome time at Cape Town, occupying the pulpit of Union Chapel in the abſence of Dr. Philip. His return to England at preſent is partly on account of Mrs.

Freeman's health, impaired by her reſidence in an intertropical climate, but which, through mercy, has of late gradually improved; and alſo for perſonal communication with the Directors on the Madagascar Miſſion.

MISSIONARIES ON THEIR VOYAGE TO INDIA.

We have the pleaſure to ſtate, that the ſhip Mary Ann, having on board the Rev. Meſſrs. Rice and Turnbull, their wives, and the Rev. W. Thompson, has been ſpoken, on her voyage to India, in lat. 8 deg. 28 min. N., long. 24 deg. W., by a veſſel which arrived a few days ſince at Portſmouth. Mr. Thompson informs us in a letter, dated October 1, ſent by this conveyance, that the brethren, together with Mrs. Rice and Mrs. Turnbull, were enjoying a large meaſure of health, and peace, and comfort, as they proceeded on their voyage.

GLOUCESTERSHIRE AUXILIARY.

The Twenty-ſiſt Anniversary was held at Stroud, on the 1ſt of Auguſt laſt. Several Miniſters and Miſſionaries aided in the ſervices of the evening, which were deeply intereſting to all preſent.

Public Meetings were held in Nailſworth, Wotton-Underedge, Dursley, Cheltenham, and Glouceſter; all of which were largely attended.

CARMARTHENSHIRE AUXILIARY.

The Anniversary of this Auxiliary was held on the 1ſt, 2nd, and 3rd of Auguſt laſt, at Carvan and Henllan, commencing at the former place. The cauſe was ably and impreſſively advocated in the pulpit, and at the public meetings which were convened, and the collection amounted to the ſum of £71. 16s. 7d.

ANNIVERSARY OF THE PEMBROKE AUXILIARY MISSIONARY SOCIETY.

The Anniversary of this Society commenced on Sunday, Auguſt 14, and concluded on the 29th of the ſame month. Meetings were held, and Sermons preached, on behalf of the Parent Society at Haverfordweſt, Milford, Little Haven, Wolfsdale, Pembroke, Narberth, Templeton, St. Florence, and Tenby. The entire amount of the contributions is expected to exceed that of the preceding year. At Templeton and Narberth, collections were made, amounting to £57. This Anniversary was marked by unuſual intereſt, and the Miniſters and other numerous friends of the Society who attended, evinced throughout increaſed attachment to the ſacred cauſe of Miſſions.

LETTERS RECEIVED FROM MISSIONARIES, &c.

SOUTH SEAS, 1836.—Savaii, Rev. G. Platt, Feb. 15. Raiatea, ditto, Feb. 17.
 ULTRA GANGES, 1836.—Canton, J. R. Morrison, Esq., May 15; Malacca, Rev. Messrs. Evans and Dyer, (jointly,) June 1; Java, Batavia, Rev. W. H. Medhurst, March 31.
 EAST INDIES, 1836.—Kidderpore, Rev. C. Piffard, April 28, and June 18; Madras, Rev. J. Smith, June 16, and July 9; Rev. W. H. Drew, June 17, (two letters,) July 5, and July 8; Cuddapah, Rev. W. Howell, April 7, and July 12; (two letters:;) Chittoor, Rev. J. Bilderbeck, June 30; Bellary, Rev. John Reid, June 12; Bangalore, Rev. C. Campbell, June 3; Nagercoil, Rev. C. Mauld and Rev. W. Miller, (jointly,) July 2; Neyoor, Rev. C. Miller, April 20; Rev. C. Mead, April 11, and July 2;

Rev. C. Miller and Rev. C. Mead, (jointly,) April 8; Quilon, Rev. J. C. Thompson, April 28, and April 30; Rev. C. Mauld and Rev. J. C. Thompson, (jointly,) June 13; Coimbatour, Rev. W. B. Addis, May 25.
 SOUTH AFRICA, 1836.—Cape Town, Rev. J. J. Freeman, Sept. 1; Mrs. Philip, Aug. 24, Sept. 10, and Sept. 14; (two letters:;) Knapp's Hill, Rev. F. G. Kayser, July 27.
 WEST INDIES, 1836.—Demerara, Rev. R. B. Taylor, Sept. 17; Rev. C. Rattray, Sept. 12, and Sept. 15; Rev. C. D. Watt, June 30; Berbice, Rev. J. Wray, Aug. 17, Aug. 24, Sept. 17-19; Rev. J. Howe, Sept. 5, and Sept. 20; Rev. J. Ketyley, Sept. 9; Rev. S. Haywood, Sept. 1.

MISSIONARY CONTRIBUTIONS,

From the 17th to the 31st October, 1836, inclusive.

£. s. d.		£. s. d.		£. s. d.	
J. H. H., Chelsea	2 0 0	Tavistock:—		field-chapel, the result	
J. P.	2 2 0	Rev. W. Rooker, including 3l. for Kat River	31 0 0	of the perusal of	
Surrey Chapel Auxiliary Society, per N. E. Sloper, Esq.	132 8 4	Dorsetshire.		"Mammon," on a small	
Legacy of Mrs. Smith, late of the congregation worshipping at Fitzroy School-Rooms, Tottenham-court-road	10 0 0	Charmouth:—		family circle	50 0 0
G. Waugh, Esq., for the Native Teacher, Alex. Waugh	10 0 0	Rev. B. Jeanes	11 0 0	West Melton	15 0 0
Wycliffe Chapel, Collection at Special Meeting	50 7 0	Durham.			
Legacy of S. Robinson, Esq., late of Finsbury-circus	100 0 0	Durham, including 10l. for the Native Teacher, James Matheson	53 10 0		
Legacy of Mr. T. Short, late of Chelsea, less duty	45 0 0	Essex.			
A Friend, per Rev. G. Rose, for South Africa	10 10 0	Barking:—			
Mrs. Sewell and Friends, for Mrs. Mather's Native School at Benares	12 8 0	Miss Crage's Missionary Box	0 19 7	N. B. The Sum of £1230 5s. 5d., acknowledged in the Magazine for August, included the following Special Contributions:—	
		Middlesex.		For Female Education:	
		Barnet Sunday School	2 3 6	Huddersfield	18 11 0
		Somersetshire.		Bingley	3 0 0
		Bath Auxiliary Society, per W. T. Blair, Esq., general purposes	158 0 0	Honley	8 0 0
		For a Girl in Neyoor School	2 0 0	For Native Teachers: P. S. Lees; T. Taylor; J. W. G. Cockin; J. Eggleton; C. H. Calvert; J. Burnley; J. Wrigley; and J. Oldfield	80 0 0
		For the Native Teacher, W. Fletcher	10 0 0		109 11 0
			170 0 0		
A Devonshire Lady, for Schools at Pinang, per Rev. R. Knill	20 0 0				
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Crediton	2 9 0	Brighton:—		Tain Northern Missionary Society, for the Native Teacher, Angus Mackintosh	10 0 0
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Colyton	5 10 6	Warwickshire, &c., Auxiliary Society, per T. Lowe, Esq., on account	800 0 0		
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Axminster	10 10 0	West-Riding Auxiliary, per W. Stancliffe, Esq.		Newry Presbyterian Congregation, Rev. J. Shields, part of a Collection	30 0 0
Budleigh, per Mrs. Carpenter	11 0 0	Huddersfield, High-			

ACKNOWLEDGMENTS.

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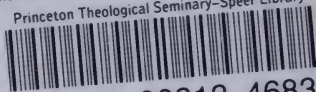
Ladies at Howden, per Mrs. Bruce, for a box of useful articles for the female schools at Kat River; to the Kingsland Book Society for five volumes Edinburgh, seven ditto Quarterly, and two ditto Eclectic, Reviews; to Rev. J. Johnson, Farnham, and Family, for a box of fancy articles for the Rev. T. Boaz, Calcutta; to Mrs. Marks, Hampstead, for a box of useful articles sent to the Rev. John Vinz, Jamaica, towards the erection of his chapel, sold for 60l.; to "B." Portsea, for "Ambrose's Looking unto Jesus," two volumes octavo; to "Q. Q.;" to Mrs. Lum; to "E. D.;" to Anonymous; and to Mrs. Fleetwood; for volumes and numbers of the Evangelical and other Magazines, Pamphlets, &c. &c.

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